

SHORT
QUESTIONS
AND
ANSWERS.

Explaining the Common
CATECHISM

In the BOOK of
Common-Prayer.

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STORY

QUESTIONS

AND

ANSWERS

IN

CONSTITUTIONAL HISTORY

OF THE UNITED STATES

OF AMERICA

BY

JOHN F. STODOLSKY

SHORT
QUESTIONS
AND
ANSWERS.

Question.

What is your Name?

Dom. 1.

Answer. N. or M.

Q. What call you this Name?

A. My Christian Name, which was given me in Baptism, when I was taken into Christs service, and into the society of Christians.

Q. Why are you here minded of this Name?

A. That whensoever I hear my self called by this Name, I might remember the Covenant, which I made with God, when it was given me.

Q. Who made this Covenant for you?

A. My God-fathers, and my God-mothers, in my Baptism, &c.

Q. What did God in your Baptism give unto you?

A. He did make me a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

A 2

Q. What

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Dom. 2. *Q. What is it to be a Member of Christ?*

A. To be united to Christ in the Spirit by Faith, and made a Member of his mystical Body.

Q. What gain you thereby?

A. Interest in all the Riches of Christ, as Pardon of Sin, and Justification by his Merits and Righteousness, Sanctification, continual supply of Grace. Direction by his Spirit, and Protection by his Power.

Q. Unto what Duties doth this Priviledge bind you?

A. To three especially; First, To resign my self wholly to be guided by Christs Spirit, as a Member of his Body. Secondly, To avoid sinful Pollutions, that I defile not a Member of Christ. Thirdly, to love, and be careful of all the Faithful, as of my fellow Members.

Dom. 3. *Q. What is it to be a Child of God?*

A. To be his Child, not only in Profession, and by Creation; but besides, by Adoption in his Son Christ.

Q. What comfort have you, that you are Gods Child?

A. I have confidence in my dependance upon God, and Prayers to him, upon assurance of his fatherly care of me, and compassion on me, in all my failings.

Q. What Duties are required of a Child of God?

A. First,

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A. First, To endeavour to be like him in all Holiness. Secondly, To love, obey and submit to him in all things.

Q. What mean you by an Inheritor of the Dom. 4:
Kingdom of Heaven?

A. I mean, that by Christ, I have a just Title to eternal Glory (which excels all Kingdoms in the World) whereof I have the first fruits here on earth, in the Kingdom of Grace.

Q. What are you put in mind of hereby?

A. To set a low rate on earthly things, to fix my mind on, and make my chiefest provision for those things which are heavenly and eternal, *Mat.* 6. 25, 33. *Col.* 3. 12.

Q. Are all that are Baptized, made Partakers of these benefits?

A. No; But only such, as besides washing with Water, are inwardly cleansed and sanctified by the Spirit, *1 Pet.* 3. 21. *Mat.* 3. 11, 14.

Q. How may one discern that inward Sanctification?

A. By feeling the motions of the Spirit, subduing sin, and the lusts thereof; and quickning him to walk in holiness, according to the Rule of Gods Word, *Gal.* 5. 17, 24, 25. *Rom.* 8. 13.

Q. What think you of such, as after Baptism, neglecting obedience to Gods Will, give themselves

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themselves over to walk after their own lusts?

A. While they live so, they lose the fruit of their Baptism, seeing they perform not the Conditions of Faith and Obedience, to which they bound themselves thereby.

Dom. 5.

Q. You have showed me, what God promised you in Baptism; what did your Sureties promise to God again for you?

A. They did promise and vow, three things in my Name: First, That I should forsake the Devil, &c.

Q. What is the Devil, whom you promise to forsake?

A. He was by Creation an holy Angel, but rebelling against God, he became a wicked Spirit, an enemy to God and Man, seeking his destruction continually,

Q. What are the Devils works?

A. All thoughts, words, and actions against Gods Law, wherein we serve Satan; as Pride, Covetousness, Idolatry, Blasphemy, Malice, Voluptuousness, Stealing, Lying, &c.

Q. Were you then the Devils Servant, seeing you promise to forsake him?

A. Yea, both my self, and all Men, by Nature, are under Satans power, inclined to serve him in all sinful works.

Q. And are you now so freed from him, that you do not his will at all?

A. I

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A. I am often beguiled by Satan, and drawn by him to sin, but not with full consent; nor do I make a trade of sin, nor the evil I do.

Q. What learn you by this, that sin is the Devils work? Dom. 6.

A. To abhor and fear it, as base, abominable and dangerous; enthralling me to Satan, who seeks my destruction.

Q. In that you were once the Servant of Satan, what learn you?

A. First, To get out of this Condition, wherein I am by Nature. Secondly, to rejoyce in Christ, and lay hold on him, who hath freed me from it. Thirdly, to serve God more chearfully, than before I served that cruel Tyrant.

Q. How far must you forsake the Devil, and his works?

A. I must condemn both him and them in my judgment, resolve against them in my will, abhor them in my affections, and shun them in my practice, to my power.

Q. What mean you by the wicked World?

A. I mean, the courses, customs, and fashions of the Men of this World, who give themselves over to follow worldly things, with delight, and dependance on them.

Q. Why do you call them pomps and vanities?

A. Because they consist most in outward

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shews, and are but vain shadows of the honours, pleasures, and sufficiency, which they seem to promise.

Q. How far must you forsake all these ?

A. So far, as to expect no sufficiency, or content, from worldly things ; although I may use them for my necessity, and honest delight, and ought, in obedience to Gods will, to make Provision of them for that purpose.

Dom. 8. Q. What mean you by the Flesh ?

A. The Corruptious of Mans Nature, spread over all the Faculties and Parts of Soul and Body ; which, because we were born with it, we call Original Sin.

Q. What are the lusts of the Flesh ?

A. All inordinate Desires and Motions of the Soul, arising from the the Original Corruption.

Q. How must you forsake these Lusts ?

A. I must condemn, resolve against, abhor, and endeavour to suppress them, in my heart, to the utermost of my power.

Q. Are you bound to believe and do, what your Sureties have undertaken for you ?

A. Yes verily, and that as I expect any benefit of my Baptism, or salvation by Christ.

Q. Do you then resolve to keep this Covenant ?

A. Yes, I fully resolve to observe it in all things, as God shall enable me.

Q. A.

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Q. Are you not then able to perform it by your own strength?

A. No, I can do nothing of my self, further than I am quickned and strengthened by the Spirit of Christ, which can enable me to do all things.

Q. What is the state, into which you are Dom. 9. called by Baptism?

A. The state therein, is the state of Salvation, beginning in this World in Grace, and to be perfected in glory hereafter, out of which is nothing but destruction.

Q. Who hath called you into this state?

A. God my heavenly Father, who also can and will give it; and that of free grace, otherwisel have no right unto it of my self.

Q. Through whom hath he called you thereunto?

A. Through his Son Christ, who hath purchased it for me, by his Blood.

Q. Do you willingly embrace the gracious Offer of Salvation?

A. Yes, I rejoyce in it, lay hold on it, thank God for it, with all my heart, and do yield the honour and praise of it to him alone.

Q. You purpose then to continue in this state?

A. Yes verily while I live; and pray, that he who brought me into it, will keep me in it, to the end, as I assure my self he will.

Q. You

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Q. You say, you promise to believe the Articles of the Christian Faith, which be they?

A. They are contained in that brief sum, which we call the Creed.

Q. Rebearse the Creed.

A. I believe in God the Father, &c.

Q. What is Faith?

A. Faith in God, is not only the assent of the Mind, to Gods Truth, revealed in his Word; but especially the resting and relying on his Promises in Jesus Christ, with all the heart, for all sufficiency, and eternal salvation.

Q. Why say you, I believe, not we believe?

A. To manifest mine own Faith in God, by which only I hope to be saved, and not by another mans; besides, I know what I believe, but not what another man believes.

Do. II. *Q. What is that God in whom you believe?*

A. He is Jehovah, a living Spirit, of, by, and for himself, and therefore absolutely and infinitely perfect.

Q. What Perfections are those which be in God?

A. They cannot be conceived, much less expressed; especially his Eternity, Immensity, Simplicity, and the like: yet some of them are set out by the resemblances which we find in Men, as his Wisdom, Truth, Holiness, and Goodness.

Q. But

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Q. But are these so in God, as they be in Men?

A. No; In Men they are Qualities, in God they are his Nature and Essence; God hath them in himself, Men by participation from God; in God they are infinite, in Men they are in a weak and small proportion.

Q. How many Gods are there?

A. Only one in Nature, distinguished into three Persons, the Father, the Son, and the Holy Ghost.

Q. Which is the first of these Persons?

A. God the Father, who hath of his own substance eternally begotten the Son. Do. 12.

Q. Why is he called Almighty?

A. Because he can do, and doth, whatsoever he will, in Heaven and Earth.

Q. What learn you thereby?

A. To trust and fear him alone, who is only able to save and destroy; judging all Creatures unable to do good or evil.

Q. What did this Lord Almighty?

A. By his word he created, and still upholdeth Heaven and Earth, and all in them, and disposeth them after his own will.

Q. What doth that teach you?

A. To ascribe the being, continuance, and supply of all things to him: to seek all from him; and to apply my self, and use all Creatures to his service.

Q. Which

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Do. 13. *Q. Which is the second Person in the Trinity?*

A. His only Son Jesus Christ, eternally begotten of the substance of his Father?

Q. Why is he called Gods only Son?

A. Because he is Gods Son by Nature and Generation, whereas Men and Angels are his Sons, but by Creation, or Adoption.

Q. What doth the Name Jesus signifie?

A. A Saviour, because he saves his People from their sins.

Q. Why is he called Christ, or Anointed?

A. Because God Anointed him a King, to rule his Church; a Priest, to offer himself, and it, to God; and a Prophet, to teach and instruct it.

Q. Why is he called our Lord?

A. Because he hath redeemed us unto himself, and God hath made him our Ruler, and we have covenanted to be his servants.

Q. What doth this Title teach you?

A. To obey and serve him alone, hearkning to his voice, doing and submitting to his will, in all things.

Do. 14. *Q. How was Christ fitted to these Offices?*

A. He took upon him our nature, and became Man, like unto us in all things, except sin only.

Q. How was he Conceived?

A. Not as ordinary Men, by Man, but by the Holy Ghost, who sanctified the Matter of

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of his Body, fashioned it, and united it to his Deity.

Q. Why was he convinced by the Holy Ghost?

A. That he might be kept from that stain of sin, which comes by the common course of Generation; and become an unspotted Sacrifice to God, to satisfy for sin.

Q. Of whom was Christ born?

A. Of the Virgin *Mary*, of whom he took the substance of his Flesh, that he might be truly Man.

Q. Why was it needful, that Christ should become Man?

A. That thereby, he being made under the Law, might fulfil it for us; and, in our Nature, suffering the punishment of sin, might satisfy for us, and unite us to God by his Flesh.

Q. What did Christ suffer in his Humane Nature? Do. 157

A. After he had in all things fulfilled the Law, instructed the Church, and manifested himself every way, to be the Christ, he was unjustly put to the shameful Death of the Cross, under *Pontius Pilate*, according to Gods Decree.

Q. Why did Christ suffer such an accursed Death?

A. For no desert of his own; but that being without sin, and made a Curse for us we might

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might be made in righteousness of God in him.

Q. What fruit have you by Christs death?

A. First, I am sure, that the justice of God is satisfied for sin, whereby I am reconciled to God, and freed from Condemnation.

Q. What other fruits have you thereby?

A. The mortifying of sin, my flesh, and the sanctifying of all things to my use; so that afflictions, yea, and death it self, work together for my good.

Do. 16.

Q. What became of Christ after his death?

A. He was buried, and lay three days in the Grave, to manifest the truth of his death.

Q. What learn you thereby?

A. To abase my self to the lowest Condition, for Christs sake, as he did for me
2. Not only to die, but to be buried to sin, putting it out of my sight and thoughts, that I may have no more to do with it.

Q. Did Christ continue still in his Grave?

A. No, He rose again the third day, by the power of his Godhead.

Q. Why did he rise again from the dead?

A. First, Because it was impossible, that he should be held of Death. Secondly, To manifest the full conquest of Sin and Satan. Thirdly, that we might rise with him.

Do. 17.

Q. What learn you by Christs Resurrection?

A. To

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A. To rise from sin, to newness of life, whereunto I am enabled by the Spirit, which raised Christ from the dead.

Q. What did Christ after his Resurrection?

A. After he had divers times, for the space of forty days, manifested the truth of his Resurrection, by appearing to divers faithful Witnesses, he ascended up into Heaven.

Q. What gain we by Christs Ascension?

A. Assurance of our ascending up into Heaven, seeing he is gone thither before, to prepare us a Place.

Q. What learn we by that?

A. To set our affections on things above, where Christ is.

Q. What doth Christ in Heaven?

A. He sits at Gods right hand, making continual intercession for us.

Q. What mean you by Christ sitting at Gods right hand?

A. His advancement to fulness of glory and power, by his Father, for the defence, and continual supply of his Church, with all sufficiency, in all things.

Q. Shall not Christ come from Heaven, Do. 18. whether he is ascended?

A. Yes, at the Worlds end, he shall come again in glory, to judge both the quick and the dead.

Q. Who mean you by the quick and the dead?

A. The

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A. The quick, are such men, as Christ, when he comes, shall find alive on earth; the dead, are such, as were dead before, and shall be raised again at his coming.

Q. Whereof shall they be judged?

A. Of all things done in their lives, whether good or evil, according to the Law.

Q. What use may you make hereof?

A. It comforts the Godly, whose Saviour is their Judge; and terrifies the Wicked, who shall be judged by him, whose Ordinances they reject.

Q. What are you taught hereby further?

A. To walk with fear, according to that Law by which I shall be judged.

Do. 19.

Q. Which is the third Person in the Trinity?

A. The Holy Ghost, or Holy Spirit, which proceedeth from the Father, and the Son.

Q. Why is he termed Holy?

A. Not only because he is essentially holy, but besides, because he is the Worker of Sanctification or Holiness in the Godly.

Q. What comfort have you hereby?

A. Assurance of purging out my Corruption, and sanctifying my Nature by that Holy Spirit.

Do. 20.

Q. Hitherto of God; what believe you concerning the Church?

A. I believe, that there is an holy Catholick Church.

Q. Do

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Q. Do you believe in the Church, as you do in God?

A. No, I only believe that there is a Church; but I do not rely on it, or put confidence therein, as I do in God.

Q. What is the Church?

A. The Company of the Elect, called effectually by the Word and Spirit, to Life and Salvation, through Christ.

Q. Why is it called Holy?

A. Because it is partly sanctified by the Spirit in this Life, and shall be made perfectly holy in the Life to come.

Q. What doth that teach you?

A. To walk and increase in holiness, as a Member of that holy Society.

Q. What doth Catholick signifie?

A. As much as Universal; for the Church consists of all the Faithful, of all sorts, in all times and places.

Q. What is the first Priviledge belonging to Do. 21: the Church.

A. The Communion of Saints; which is an entire Fellowship, that true Christians have with Christ by Faith, and amongst themselves by Love.

Q. What doth that teach you?

A. To desire and delight in that holy Fellowship, to be sensible of the Condition of the godly, and ready to communicate all things unto them freely. B *Q. What*

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Q. What is the Churches second Priviledge?

A. Forgiveness of Sins, which is Gods free pardon of the guilt and punishment of Sin, for Christs sake.

Q. What doth this teach you?

A. To be humble minded, abasing my self, as a guilty Person; glorying only in Gods free mercy, and the sufferings of Christ, by which my sins are fully pardoned.

Q. What comfort have you thereby?

A. Peace with God, whose favour is assured, when sin is pardoned; boldness in his presence, and confidence against the terrours of Sin, Death, and Hell.

Q. What is the Churches third Priviledge?

A. The Resurrection of the Body, which shall be restored to life, in a glorious manner, by Christs Resurrection, as part of his mystical Body.

Q. Shall only the Godly rise again?

A. They only shall be raised, by the vertue of Christs Resurrection, to Life; but the Wicked shall be raised too, by Gods Power, to Judgment and Condemnation.

Q. What doth this teach you?

A. To lay down my Life chearfully, despising the terrours of Death, as assured of a glorious Resurrection.

Q. What is the Churches last Priviledge?

A. Life everlasting, consisting in the full,

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full, immediate, and eternal fruition of God in Heaven, in light and joy unspeakable.

Q. What doth that teach you?

A. To lay hold on eternal life by faith, to enter into it here on Earth, walking in an holy communion with God, and to wait and long for the full enjoyment of it in Heaven.

Q. What is the third part of your Vow in Do. 23. Baptism?

A. To keep Gods holy Commandments; the sum whereof was written by his own Finger, in two Tables of Stone, which we call the Ten Commandments.

Q. What is the sum of the Duties required therein?

A. The four Commandments of the first Table, require the Love of God, with all the heart, the six commandments of the second Table, to Love our Neighbour as our selves.

Q. What Preface doth God use before his Law?

A. He remembers his People of their Deliverance by him, from the bondage of Egypt.

Q. What is that to us?

A. It is both to them and us, a Type of our Deliverance by Christ, from the bondage of Sin and Satan.

Q. What doth this Preface teach us?

A. To perform all services to God as a

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Debt, and that with cheerfulness, as owing unto him our selves, and our salvation.

Do. 24. *Q. Which is the first Commandment?*

A. Thou shalt have no other Gods but me.

Q. Have men then any other Gods, save the Lord?

A. Yes, by Nature all men set up themselves, and the Creatures for God; esteem, choose, love, seek, & depend on them as God.

Q. What is then the first duty required in this Law.

A. To deny and abandon our selves, and all creatures, in judgment, will, and affection, in all our dependances, inordinate subjection, & in the scope of our endeavours.

Do. 25. *Q. What other duties are here commanded?*

A. To esteem, choose, & cleave unto the Lord alone, as our God, with all our heart; loving, fearing and relying on him, and on nothing else, but in and for him.

Q. What other duties will follow hereupon.

A. The referring of our selves, and all things, to his glory, making it the scope of all our endeavours.

Q. What are the principal sins here forbidden.

A. Atheism, Ignorance of God, Unbelief, Pride, Self Love, Inordinate-Love, Fear, and Dependance on any Creature.

Do. 26. *Q. What is the sum of the second Commandment?*

A. It

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A. It commands us to conceive of, and worship God spiritually; not grossly or carnally; and that according to his will, not after our own phantasies.

Q. What are the Parts of Gods Worship?

A. Prayer, reading and hearing of Gods Word, administration of the Sacraments, holy Fasting and Feasting, renewing of our Vows, presenting unto God Gifts and Offerings.

Q. What special sins are here forbidden?

A. All Idolatry and Superstition; Will-worship, of Mans devising; especially making, having, or using of Images for Religion.

Q. Why doth God annex such Promises and Threats to the Commandment?

A. To manifest the foulness of those Sins of Idolatry and Superstition, and the proneness of our Natures thereunto.

Q. How can God, in Justice, visit the Iniquities of the Fathers, upon the Children.

A. He punisheth not the Child eternally; for the Fathers sin, unless it be wicked too, but he may, and doth often, when they sin punish them for their own sin, & their Fathers both, which they justify by imitation.

Q. What Duties doth the third Commandment prescribe?

Do. 27.

A. The using of Gods holy Name, Titles, Attributes, Word & Works, with all reverence,

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rence, in thought and word ; swearing by his Name in truth, judgement and righteousness ; and sincerity in our profession of Religion.

Q. What sin doth it forbid ?

A. Prophane, rash, and irreverent mentioning of Gods holy Name, Titles, Word, Works or Ordinances ; vain and false swearing ; but above all, Hypocrisie in our profession.

Q. What shall become of those that dishonour God ?

A. God himself will take Vengeance on such Persons, if they escape the hands of Men.

Do. 28.

Q. What doth the fourth Commandment require.

A. The publick and private Worship of God, and the sanctifying of a Day of rest weekly, for that purpose,

Q. What day of the week must that be ?

A. That Day which God appoints; which before Christ was the Seventh, to remember the Creation ; but is now the First, in memory of our Redemption, perfected in Christs Resurrection on that Day.

Q. From what must we rest on that holy Day ?

A. From all that may hinder us in the Duties of Gods Worship; as our ordinary Employments, vain sports and pleasure, which distract

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distract the thoughts ; but above all, from the works of sin.

Q. VVhat is the first Commandment of the Do. 29. second Table.

Q. Honour thy Father, &c.

Q. VVho are here meant by Father & Mother ?

A. Not only the Parents of our Bodies, but all whom God hath set over us, as especially Kings, Magistrates, Ministers, Masters, Teachers, Benefactors, and all that go before us in Years, Grace, or Estate.

Q. VVhat honour must you give them ?

A. Reverence, love, obedience, thankfulness, support, defence; respectively, as their Places, occasions and necessities require.

Q. Do Superiours owe no Duty to Inferiours.

Q. Yes, they must carry themselves worthy of their Places, in gravity, sobriety and good example; love, and take care of their Inferiours, instructing and directing them, observing their ways, relieving their wants, and protecting their Person.

Q. VVhat is forbidden in the sixth Commandment. Do. 30.

A. All malice, envy, unadvised anger, opprobrious words and gestures, secret practices, or open violence, against our own, or our Neighbours person, to the destruction or hurt thereof,

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Q. What else doth it forbid?

A. The neglect of any means, by which our Neighbours body or soul may be preserved from destruction or hurt.

Q. What is commanded in this Law?

A. Care and defence of our own, or Neighbours Person, Provision, and use of fit means, for the preserving thereof, or for maintenance of love, as kind speeches and behaviour, &c.

Do. 31. *Q. In the seventh Commandment, what is meant by Adultery?*

A. Not only breach of Wedlock; but besides all abuse of the Body to Unclean-ness, either natural, or against Nature, in act or desire; all filthy speeches and behaviour, wanton Spectacles or Pictures, inordinate use of Meats, Drinks or Apparel, with all unclean thoughts of the heart.

Q. What doth this Law Command?

A. Sobriety, Temperance, Chastity, in thought, word, and deed, in Married or single Persons, and the use of all means that preserve it.

Do. 32. *Q. What is forbidden in the eighth Commandment?*

A. Inordinate living without a Calling, use of unprofitable Callings, or of lawful Callings unconscionably, idleness, wastefulness, wronging of our Neighbour in his state;

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state ; by fraud or violence detaining what is due, deceiving of trust, with-holding of alms, sacrilege, &c.

Q. What doth it command ?

A. The use of profitable Callings conscientiously, for the common good ; industry, frugality, just dealing, helpfulness to our Neighbour in his Estate. by advice, purse, or labour, faithfulness in matters of trust, and mercy to the Poor.

Q. What is forbidden in the ninth Commandment ?

Do. 33.

A. False judgment or report of our Neighbours person, cause, or actions ; lying, slandering, backbiting ; encouraging or hearkening to slanderers.

Q. What doth it command ?

A. to judge uprightly, and report truly to & of our neighbours Person, cause and actions ; to defend his innocency, and maintain truth every way, by word & deed.

Q. What requires the tenth Commandment ?

A. Contentment with our own lot in all things, without desiring or endeavouring to have that which belongs unto our Neighbour.

Q. Can you perfectly fulfill all these Commandments ?

A. No, I am not able to fulfill any one of them, in any one duty, according to that exact perfection which it requires. *Q. What*

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Q. What Punishment deserve you by the breach of them.

A. Eternal destruction both of Body and Soul, which is due to every one, that breaketh any of these Laws, in the least Duty required in it.

Q. How may one escape that Punishment ?

A. By laying hold on Christ by Faith ; who endured the full Punishment of Sin, in his Body, on the Cross, for all that truly repent of their Sins,

Do. 34.

Q. What is Repentance ?

A. That which we may call the first Repentance, or changing of the Mind of a Sinner, is nothing else, but the total turning away of the whole Man, from all Sin, unto God.

Q. What is that Repentance which follows this Conversion ?

A. It is the smiting of the heart, by the sense of some Sin committed against God, accompanied with grief for ones unfaithfulness and unkindness towards him ; and with a firm resolution and care, to avoid that Sin in time to come.

Q. Is the renewing of Repentance necessary, for the obtaining Pardon, after every Sin committed.

A. Yes, if the Sin be known and remembered, one is bound to condemn both the sin,

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Sin, and himself for it ; and to be humbled in his Spirit, if he desire assurance of Pardon in his own Conscience .

Q You say, you cannot fulfill the Law, are you then discharged of all Obedience thereunto. Do. 35.

A. No, I am bound still to consent to it that it is good ; to resolve, desire, and strive to fulfill it in all things, to my power, and to be grieved when I swerve from it.

Q. And is such imperfect Obedience accepted of God.

A. Yes, if it be sincere ; and rewarded too, but meerly out of favour, for it avails not to merit my justification before God, which I obtain only by the righteousness and merits of Christ.

Q. But are you able, by your strength, to keep Gods Law, in any measure ?

A. No ; All the good that I can do, is wrought in me by Gods Spirit, the assistance whereof I obtain by Prayer.

Q. How do you present your Prayer to God ? Do. 36.

A. Accordiug to that form which Christ taught his Disciples, called the Lords Prayer.

Q. Rehearse the Lords Prayer.

A. Our Father, &c.

Q. To whom do you direct your requests in this Prayer.

A. To God only, in the Name of Christ,

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Christ, in whom he is our Father, and through whose intercession, he accepts both us, and our Prayers.

Q. Why do you call him Our Father, and not my.

A. To mind me of my love to my Brethren, for whom I pray, as for my self.

Q. Why do you mention his being in Heaven?

A. That my heart may be awed with his Majesty, and my Faith strengthened, when I behold God in heaven, the Throne of his power, and Store-house of his sufficiency.

Do. 37. Q. You have shewed to whom, tell me for what you pray?

A. I pray for things concerning Gods honour, in the three first Petitions; and for relief of mine own wants, in the three last.

Q. Do you, in the Petitions, only crave what you want?

A. No; But withal I imply the confession of my wants and sins, and thanksgiving for what I have received.

Q. Why do you begin with requests concerning Gods glory.

A. To manifest, that it is my chiefest care and desire, and that I crave all other things in subordination thereunto.

Q. What mean you by the first Petition, Hallowed be thy Name.

A. I desire, that the Lord, in his dreadful Name,

A short Catechism.

Name, Titles, Word and Works, may be feared, honoured and praised of all Men, acknowledging and bewailing the frequent slighting and contempt of his Majesty.

Q. In the second Petition, what mean you Do. 38.
by Gods Kingdom?

A. I mean his Kingdom of Power over the World, and of Grace in the Church, wherein he rules outwardly by his Ordinances, and inwardly by his Spirit: and the perfection thereof in Heaven, called the Kingdom of Glory, wherein God shall be all in all.

Q. VVhat mean you by the coming of his Kingdom?

A. The erecting, establishing, and manifesting the power, and full accomplishment thereof.

Q. VVhat then is your first request, in this Petition?

A. That God, by blessing the Godly, and taking Vengeance on the Wicked, would manifest himself to be Ruler and Judge of the World.

Q. What is your second request?

Do. 39.

A. Whereas the World lies in ignorance, under the yoke of Satan, I pray, that God, by the light of his Gospel, would gather Churches to himself, wherein Christ may govern by his Ordinances.

Q. VVhat

A short Catechism.

Q. What do you request further?

A. Thirdly, I pray, That where the Gospel is established, it may prevail effectually, to the subduing of mens hearts to the obedience of Christ.

Q. What is the last thing, that you ask in this Petition?

A. Lastly, I pray for the hastening of Christs coming in Glory, that all things being subdued unto him, God may rule immediately by himself, in a most perfect manner.

Do. 40.

Q. What crave you in the third Petition, Thy will be done?

A. I pray, That mine own, and other Mens inordinate Wills, being laid aside, all Men, in all things, may submit themselves to do and suffer whatsoever Gods will appoints.

Q. Why do you add, As it is in Heaven?

A. To imply my desire of such sincerity, chearfulness, and effectual endeavours, in Mens furthering and submitting to Gods Will, as are found in the Angels in Heaven; the want whereof I also confess and bewail.

Q. You have shewed me, what you ask for Gods Glory; which is your first Petition for your self?

A. Give us this Day, our daily Bread.

Q. What

A short Catechism.

Q. What mean you here by Bread?

A. All necessities for Mans Life, as Food, Clothing, &c. called Bread, because that is the chief strength of Life.

Q. What mean you by daily Bread?

A. Ordinary Provision, such as Men use daily, that being sufficient to live by.

Q. Why do you add, This day?

A. To intimate my desire only of needful supply for the present, depending on God for future times.

Q. Do you ask nothing then, but Provision Do. 4th
for this Life?

A. Yes, I desire withal Gods blessing on the Earth, Cattel, and Mens labours, which bring in this Provision; as also his blessing in the use of these Provisions, without which they cannot sustain us.

Q. Why do you ask Bread, before forgiveness of sins?

A. Not because I more desire it; but because I must have Life, before I can have Pardon.

Q. What doth this Petition teach you?

A. First, to depend wholly upon God, for the means of supporting my Life, in the midst of abundance. Secondly, To content my self with ordinary Provision, and that for the present, without solicitous caring for times to come.

Q. What

A short Catechism.

Do. 42.

Q. What is the fifth Petition?

A. Forgive us our Trespases, as we forgive &c.

Q. What mean you by Trespases?

A. Sins against God or Man, wherein I transgress the Law, which I acknowledge I do continually.

Q. What forgiveness do you ask?

A. A free and full Pardon of the guilt and punishment of Sin, through Christ, which I esteem above all Mercies.

Q. Why do you add, as we forgive them that trespass against us?

A. To gather assurance from my effectual Sanctification (whereof my merciful heart towards others is an evidence) that God, who hath sanctified me, will also pardon me.

Q. What do you learn thereby?

A. Readiness to forgive others, as I expect God should forgive me.

Do. 43:

Q. Which is the last Petition?

A. Lead us not into, &c.

Q. What mean you by Temptation?

A. Any outward affliction, allurements, inward suggestion of Satan, or perswasion by his Instruments, by which I might be drawn to sin.

Q. How may God be said, to lead us into Temptation?

A. By

A short Catechism.

A. By inflicting Calamities by his own hand, or the ministry of Men or Satan, or by permitting them to allure us to evil.

Q. Do you then desire, that God would not suffer you to be tempted at all?

A. No; But first I desire, that the Temptation may not exceed my strength. Secondly, That God would not forsake me in any Trial, against which I cannot subsist, but by his might.

Q. What mean you by that Clause, But deliver us from evil?

A. I desire to be kept from the evil of sin, and of punishment; that is, from punishment inflicted in wrath, and working to destruction.

Q. Why conclude you your Prayer with these words, For thine is the Kingdom, &c.

A. To testify my Faith in Gods Power and Will, to grant my request; seeing he hath all Power, hath undertaken the Government of all, and shall have the honour and glory of all.

Q. You have shewed me what Covenant was made between God and you in Baptism; Do. 44
what be the Seals of this Covenant?

A. The two Sacraments, Baptism, and the Lords Supper.

Q. How are these Sacraments necessary to Salvation?

C

A. As

A short Catechism.

A. As Means, ordained to be used to that end, by God himself; whereof the wilful contempt or neglect is dangerous and damnable.

Q. What is a Sacrament ?

A. An outward and visible Sign, of an inward and spiritual Grace.

Q. Is any outward Sign, of an inward Grace, a Sacrament ?

A. No; But such as Christ hath purposely ordained, to seal the Grace of our Reconciliation, by his Blood.

Q. What is the Use of a Sacrament ?

A. It is threefold; First, To represent and signifie. Secondly, To seal and assure. Thirdly, To convey Grace to the worthy Receiver.

Do. 45. Q. How many Parts hath a Sacrament ?

A. Two; the Outward, which signifies; and the Inward, which is signified.

Q. What is the Outward Part of a Sacrament ?

A. The Material Elements, as Water, Bread and Wine; and the Sacramental Actions, of washing, breaking, pouring out, giving, taking, &c. by which the Elements are applied.

Q. Which is the Outward Part in Baptism ?

A. The Outward Element is Water; the Sacramental Action is sprinkling or dipping,

A short Catechism.

ping, in the Name of the Father, Son, and Holy Ghost.

Q. Why in their Names ?

A. To signifie, that it is done by their Authority, is effectual by their Power, and that the Child is consecrated to them.

Q. What Inward Grace is signified in Baptism ? Do. 46.

A. The purging of the Child, from the guilt of sin, by Christs Blood; and from the dominion of sin, by his Spirit; by which we die to sin, and rise to newness of life.

Q. What doth this imply ?

A. That we are all by Nature defiled with sin; yea, dead in it, and thereby under Gods Wrath.

Q. What is then required of Persons to be baptized ?

A. To acknowledge the misery of their natural Estate, to desire to be freed from it by Christ; to believe Gods Promises made to them in him, and to yield themselves readily to his service.

Q. How can Infants, that want understanding do this ?

A. First, It is declared by their Sureties, That Baptism is given and accepted under these Conditions: Next, when they come to Age, they must make them good, or lose the fruit of their Baptism.

A short Catechism.

Do. 47. *Q. Why call you the other Sacrament, the Lords Supper?*

A. Because my Lord Christ ordained it, at his last Supper, before his Passion.

Q. Why did he ordain it?

A. To confirm our Faith in his Death, and the Benefits thereof; and to cause us to profess our hope therein, by our thankful and continual remembrance of it.

Q. What be the benefits of Christs death?

A. Reconciliation to God, by his Blood; Sanctification, by his Spirit; and Justification, by the forgiveness of our Sins, and imputation of his Righteousness.

Do. 48. *Q. What is the Outward visible Part of the Lords Supper?*

A. The Elements are Bread and Wine; the Actions, breaking and pouring out, offering and receiving, eating and drinking.

Q. What is signified by Bread and Wine?

A. The Body and Blood of Christ; which strengthens our Souls, as those do our Bodies.

Q. What is meant by the breaking of Bread, and the pouring out of Wine?

A. The breaking of Christs Body, and the shedding of his Blood upon the Cross, without which Christ profits not at all.

Q. What is signified by the Ministers offering Bread and Wine?

A. The

A short Catechism.

A. The offering and giving of Christ to us, by God the Father.

Q. *What means our taking, eating and drinking?*

A. Our accepting, and resting on Christ by Faith, which makes us one with him, as Bread and Wine, by eating and drinking are made one with us.

Q. *What benefit comes then by receiving of this Sacrament?*

A. The worthy receiver is strengthened in Faith, increased in Grace, and quickened to Obedience, with Thankfulness.

Q. *How must we prepare our selves, before we come to the Lords Supper?* Do. 49.

A. We must examine our selves, whether we repent, &c.

Q. *How must you examine, whether you repent of your former sins?*

A. Having found out my sins by Gods Law, I must consider, whether I have been truly humbled for them, hated them, and turned from them in my heart and practice.

Q. *What must you do then?*

A. When I find, by examination, that I have fallen back, since the last renewing of my Covenant, into the same sins; I must become more ashamed of my breach of promise, disobedience, unthankfulness for such rich mercies in Christ, loathing my self, and trembling at his wrath.

Q. *What*

A short Catechisme.

Q. What will follow hereupon ?

A. An earnest desire after Christ, that he may make my peace with God, and cleanse me from my daily renewed sins.

Do. 50.

Q. What is the next thing, whereof you must examine your self?

A. Whether I have a lively Faith in Gods Mercy through Christ, according to the Covenant of Grace made with us in him.

Q. How can you say, you have interest in Gods mercy, when you provoke him daily by your sins ?

A. Because I know Christs Blood is a sufficient Satisfaction for all Sins, whereof I repent ; and I feel, that God hath given me an heart, to condemn, and be grieved for all my sins ; and to long for peace and reconciliation through Christ.

Q. What is the third thing, whereof you must examine your self?

A. Whether I so loath my sin, that I find a full purpose to forbear it wholly hereafter ? and to recompence my former neglects, by more faithful service in time to come.

Do. 51.

Q. You say further, That you must examine your self, whether you be in Charity with all Men ; if you be not, must you forbear to come to this Sacrament ?

A. Ye

A short Catechism.

A. Yes verily ; For what assurance can I have, that I love God; when I love not my Brethren ? Or that God will be reconciled to me, when I resolve not to be reconciled to them ?

Q. *What must you do then, if there be a quarrel betwixt you and your Neighbour ?*

A. If I have offended him, I must seek to be reconciled, and make satisfaction, according to the quality of the Offence; If he have offended me, I must manifest my readiness to pardon the Offence, and wish well unto, and pray for the Offendor.

Q. *What if your Neighbour will hearken to no Reconciliation ?*

A. If he will not lay down his hatred against me, after the tender of sufficient satisfaction ; I must make my peace with God, and may be partaker of the Sacrament.

Q. *You have shewed, how you must be prepared to receive the Lords Supper, how must you carry your self in receiving it ?* Do. 52.

A. With great reverence and attention to all that is done and spoken, exercising my thoughts in the serious meditation of that wonderful Mystery and Mercy represented unto me.

Q. *Is there no Duty to be performed, after the Sacrament is received ?*

A. Yes,

A short Catechism.

A. Yes, I must often afterwards think on Gods unspeakable goodness, faithfulness and patience, in pardoning so many Sins, so often renewed; and bestowing so abundant Mercies, in his Son Christ.

Q. What must you do else?

A. I must as often remember my renewed Promises, stirring up my self to a constant and faithful performance of them; often examining my heart, how far I find my self strengthened and increased in Faith, Obedience, and Thankfulness.

F I N I S.
